RELIGIOUS INTELLIGENCE.

Ministerial and Church Movements.

"Prudentius" on the Mind and Soul---Correspondence.

Brooklyn Churches, Past and Present.

PROGRAMME OF SERVICES TO-DAY.

The Rev. Robert Cameron will preach in Grace Baptist church, West Twenty-ninth street, this morning and evening. Morning subject-"Heaven

The Rev. Mr. Bjerring, pastor of the Russian-Greek chapel, Second avenue, will deliver a dis-course in English this morning on "The Introduction of Christianity into Russia and the inner Life of the Orthodox Church."

In St. Ignatius' Protestant Episcopal church the Rev. Dr. Ewer will omerate to-day at all the ser-

The Rev. John S. D. venport will apply the epis tle to the Church in Lucdices to the Church in our time in the Cathoric Apostolic church this evening. in the First Baptist church, in Greenpoint, the Rev. D. Henry Miller. D. D., will preach this morning and evening. The three services will be conducted and ser-

mons preached in the Caurch of the Holy Trinity to-day by Revs. Mr. Kirkus, of Grace church; Mr. McVickar, of Harlem, and Dr. Tyng of St. George's, who will preach to the people in the evening.
"The Alabaster Box" and "The Need of Tempta-

tion" will be considered this morning and even ing by Rev. E. C. Sweetser in the Third Universal In the Pirst Refermed Episcopal church the Rev. W. T. Sabine will preach in the morning and

Dr. Armitage, of the Baptiss Church, in exchange in the evening. M. to the Reformed Church, in Calvary chapel

Fourth avenue. In the Church of the Resurrection the Rev. Dr. Flagg will preach this morning and evening. Elder Lutz will indicate the "Five Steps to the

Gallows," and caution those who are taking or have taken the fourth to stop this evening. The Rev. E. Hatnaway will tell the Fifth Universalist society, in Pumpton Hall, this morning. "How a Saint Got Into Hell and Out Again."

The Rev. C. C. Tiffany will officiate and preach this morning and evening in the Church of the

The Rev. George B. Porteons will minister this morning and evening in All Souls' church, Brooklyn.

The Rev. S. H. Plats will give the fourth of his series of sermons on "Science and Scepticism versus Christian Faith and Experience" in De Kaib avenue Methodist Episcopal church, Brook

"The Cause and Cure of Procrastination" will be presented this meriting in the Church of the Messiah, and this evening some "Moral Grafting" will he done by Rev. W. R. Alger. Hissop Loughlin wil deliver a charity sermon in

the Assumption Roman Catholic church, Brooklyn, to-day.

Dr. Preston will deliver his second sermon on

the Dolors in St. And's Roman Catholic church this evening. The subject is "The Flight of the Holy Family into Egypt." A parochial Mid-Lent mission will be opened to-day in St. Ann's chapel, Brooklyn Heights. Dr.

Schenck will minister. "Hell" will occupy the attention and thought of Rev. George O. Pheips this evening in Allen street Presbyterian church.

In Washing on square Methodist Episcopal church this morning and evening at the usual hours the Rev. W. P. Abbott will preach. Mr. John B. Wolff will tell the Spiritualists in

Spiritualism."

At All Saints' Protestant Episcopal church this morning and evening the Rev. W. H. Dunnell will mciate and preach.

The Rev. P. L. Davies will minister at the usual hours to-day in the Berean Baptist church. "Are Christians Insane and Are They Narrows" hours by Rev. Dr. Deems, of the Strangers

The Rev. R. S. MacArthur will speak about 'The Great Commission," this morning, and about the -First European convert" this evening, in Cal-

The Rev. J. M. Pullman will show the "Significance of the Life That Now Is" this morning, and in the evening will talk to young people about "Realizable Ideas." in the Church of Our Saviour In the Church of the Disciples of Christ the Rev. D. R. Van Buskirk will preach this morning and

evening.
-'The Mystic Baby on' and "The White Horse" will be considered by Rev. M. S. Terry this morning and evening in Eighteenth street Methodist Episcopal church, in continuation of his Apocalypin the Pifth avenue Baptist church this morning

the Rev. Dr. Arm will preach. In the evening the Rev. W. i. H. King will preach in This morning

hodist Episcopal church and this even minister.
Mr. E. V. Wasser and secture for the Progressive

Spiritualists the mar at No. 57 West Thirty Professor M. R. Porey will preach this morning

and evening in Passan Baptist church. The Rev. S. i.. Hamilton will minister to the Scotch Presbyterian church this morning and

afternoon.
"The Brazen Serpe it" will be held up before St. Peter's Protestant E i copai church this evening by the Rev. Mr. Pier c.
"The Rock in the Midst of the River" will be

talked about this morning in the Seventh street Methodist Episcopal church by Rev. W. P. Corbit. The Rev. Dr. Moran will preach this morning and evening in the Forty-second street Presby-

terian church.
The Rev. W. S. Mickels will preach this morning and baptize convers this evening in Stanton street Baptist church.
In St. John's Methodist Episcopal church the

Rev. J. M. King will preach this morning and The Rev. W. W. Page will m'nister to the New

Fork Presbyterian church this morning and even

Samuel Halstead's Praying Band will conduct services this morning, afternoon and evening in the Seventeenth street Methodist Episcopal

church.
The Rev. J. B. Hawthorne will consider this morning what "Conversion" is, and this evening "Immortality," in the Tabernacle Baptist church. The subject of "Communion" will be discussed this morning by Rev. J. S. Kennard, who will invite the Pilgrim Baptist church in the evening to Behold the Lamb of God,"

These, then, are the reasons which I must hurriedly shubmit to your correspondent's second query.

Third—The mind (understanding here by this term memory, intellect and sensibility, or the aggregate of the perceptive and reasoning faculties) is in many things independent of the soul—that is, of the will or ruling power in the soul. This will be evident after a moment's reflection. That faculties are independent of the soul not only as to the way in which they exercise each its activity; but with regard to some of the data or conditions most necessary to their exercise, and to derival involuntary and unconscious states during that exercise. It is clear that it do not know anything of the wonderful laws which regulate the mechanism and functions of my memory, nor of the no less mysterious but certain laws which control the action of the sensorium, of the imagination, of feeling in all its wondrous and everyarying phenomena; nor, again, of the origin of these primary notions or concepts which seem to make up the lundamental elements of rational truth for civilized man and for savage alike, for the Greece o. Perfeles, the Rome of Australians of our own time. Considered as to the laws which govern thought, both as to the reasoning faculty itself and its necessary conditions, we men and pallosophers of this nineteenth century know no more than we do of how and by what intelligence our heart was organized or filled with its first blood, or whence come and by whom were established the laws which regulate the mysteries of circulation, no more than we do about the laws and mechanism and functions or digestion. We observe them, speculate upon them, but we did not establish them. Their existence, their authorson, their nature, functions and high purposes are independent of the actions. Rev. Dr. Rylance, of St. Mark's Protestant Episcopal church, will preach this evening in the Wainwright Memorial church.

The Rev. John N. Galiener will minister this

morning and afternoon to Zion Protestant Episcopal church.

PRUDENTIUS ANSWERS PSYCHOLOGICAL QUES-TIONS.

The queries addressed to me in the HERALD of the 14th inst. by "Seeker of Light" involve psychological difficulties that have occupied the deepest philosophers since the days of Plate and Aristotle up to the present year of grace. It had been my

intention when commenting on the modern materialistic theories to devote a few letters to the 'principle of vitality" and "the soul," but I leared I had already wearied the patience of your readers and dropped the matter. Let me now answer briefly and in order the questions of your correspondent.

The soul is one simple spiritual substance

in spite of another. Thus to

faculty of memory is quite distinct from that of

intelligence, and the acts of the one are found to

be quite distinct from those of the other. So with the intellect or understanding and the imagina-

tion or sensibility. The acts of the latter are

often helpful to those of the former, but in very many instances they are anything but helpful.

Thus the intellect in its conception of pure ideas and abstract mathematical truths is not univequently led astray by the imagination, which ob

trudes its sensible representations and fancies

upon the mind bent on the apprehension of in-corporeal truths. Yet it it the same intellectual

and sentient soul which corrects the vagaries of

her rancy and puts away the images thrust upon

lect apprehends in the conception of God a pure

spirit, infinitely perfect in every conceivable way;

but my imagination is forever clothing this notio the Delty with some human form sensible limitation, and this my

mind corrects as contrary to its clear apprehension of the truth. In like manner my

intellect apprehends with necessary distinctness this mathematical truth, that the asymptotes in

the parabola must forever approach each other

and yet never touch; while my imagination sees

in this a contradiction. Again, on the infinite di-visibility of space: it is admitted that the mole-

cules of matter are never in real contact, else

they could never be separated or divided. Nov pare mathematics teach that while in the densest

metal no two molecules can be in real contact, yet in the real space which separates them an infinite

number of parallel lines can be drawn none of which can touch the other. This, once more, is

another of those admitted mathematical theorems

mathematician's intellect, while it is a puzzie for

ties with the memory and imagination as distinct and subsidiary powers, absolutely necessary to the exercise of thought in its fullest sense, while the will comprises the power of deliberating, choosing

and acting.

I should object to the term "element of the soul" being applied to the mind, only because it might lead to confusion. We say of a material body that it is made up on elements, which are really in themselves separate and independent

the truth of which is clearly apprehended by the

creature to prompt and guide every beat of his heart, every thought of his mind and every determination formed by his will.

There is, therefore, much in the first and unconscious acts of man's mind which is independent of the will, and for which, as being indeliberate and in-iepandent of itself, the will, as a moral agent, cannot be held responsible. It does not depend on the Me to leel the biting cold, or the summer heat, or the pain which racks my limbs, or the very snocks that paralyze my brain and unnerve my arm and suspend all consciousness. It does not depend on me, if I open my eyes, to see or not to see the object before ms; no more than it is dependent on me to hear the crashing of the thunder or the notes of the lewd song which are sung in my ear by my chance companion on a railway car. But it does depend on me, that is, on my soul, not to gaze at what is ce, nor to listen to what I hear, nor to yield to the promptin; so this or that train of thought, or to the solicitation of lancy or sensibility in their most seductive moons. The will se misress, sovereign in the house of the soul. The reasoning faculties administer light to bee that is to be avoided and what is to be done.

But I have trespassed lar beyond the limits I have set for mysell, and I must reserve for another time the last great question of Caristian responsibility and heerty of the will moved by your correspondent.

Mr. Gladstone and the Correspondents. First-The mind is the soul considered with re gard to its power of thinking and knowing; it is the soul apprehending, judging, reasoning, rememberfound by experience and self-consciousness to be endowed with various capacities or powers gen, erally designated "faculties." These, though not really distinct from the soul, as one independent or separable substance is from another, are dis tinguished in the soul from each other. That is to say, the acts of one faculty are found to be exercised independently of another and somemember is quite a different thing from under standing; we remember and repeat in childhood and in more advanced years many things which we do not then, and, perhaps, may never afterward understand. Yet I am conscious that it is the same principle within me, the ego or I, which remembered as a schoolboy many things of which I had not then the intelligence and which I only MR. GLADSTONE AND HIS CORPESPONDENTS came to understand in maturer years. Thus the

Mr. Gladstone, in a late letter to Dr. Schaff, of cent American correspondents:- "The inquiries correspondence and further proceedings in the matter of the Vatican decrees have so absorbed my mind and time that I am unable to keep page with the picks of letters I have received. I have once or twice made this known in the English newspapers, and it would be a kindness if any one would secure the lisertion of a similar inti-mation on your side of the water, by way or apol-ogy to unanswered correspondents."

"NO SECTS IN HEAVEN."

This beautiful poem, which has been going the rounds of the religious press of New York and of the country, having been copied by the Observer from an English publication, and about whose authorship a newspaper discussion has taken place, it appears is an American production. A correspondent sends us from Bloomfield, Conn., a correspondent sends us from Bloomfield, Conn., a copy of the poem as originally written by Mrs. Elizabeth H. Jocelyn Cleaveland, the wife of a Congregational minister, and herself a native of New Haven. The poem was originally published in the Congregationalsal and thence was copied into the English papers without name or credit, where and how the Observer lound it and gave again to the world. The only change made in the original has been the substitution of "Presoverian" for "Congregational," made at the instance of the decample of the authoress. This should settle the controversy at once and forever.

JEWISH FUNERALS-A SUGGESTION.

An eminent Israelite of this city sends a communication to the HERALD on the subject of Jewish funerals, which calls for the attention of the "powers that be" in the several synagogues. It is the custom at present to bury all deceased Israelites from their houses and not from their synagogues, although there is no law requiring it, and the inconvenience to which friends and associates are put by being compelled to stand for an hour or more on the street, because they cannot be accommodated in the bouse, should lead to the prompt repeal of this custom. It is the same for a public man as for one who may be unknown outside of his own family circle, and the friends who would honor the memory of the deceased must risk their own lives in heat and cold, snow and rain, or else appear to lack respect for the dead by keeping at nome. Our correspondent therefore surgests to the trustes of the synagogues that they should brow these buildings open to the friends of any deceased brother who should prefer the synagogue ton in home for funeral services. Dr. Einhorn lately admitted the corpse of the sexton of his congregation to ins temple, and he delivered an impressive eulogy before 800 persons. This is a reasonable request and should be complied with. ites from their houses and not from their synathe truth of which is clearly apprehended by the mathematician's intellect, while it is a puzzle for the mathematician's imagination. And these illustrations I permit myself in order to show that the pure intellect is a distinct faculty from the fancy, the imagination or the sensibility.

A last instance of the real distinctness of the faculties in the soul from each other is evident in the difference all are conscious of between the will or the faculty of choosing, determining, and entering upon a course of action, and all the other powers of the soul. Thus there is an essential difference between memory, understanding, imagination or sensibility and the will itself. There are many things we all cannot help remembering, and the thought of which we would lain put far away from us; many imaginations which disturb the astronomer in his calculations, the lawyer in his concentrated endeavor to analyze the evidence of a case and thoroughly remember and understand the complex legislation that bears upon it; many lancies that make a bediam of the hermit's cell and a hell on earth of the great man or the wealthy man's guilty soul, and all this is sorely against the will. It is equally clear that if it is one thing to remember and another thing to will, one thing to fel and another to act upon the truth understood; therefore the will, the executive and ruling faculty in the rational, is really distinct in the soul irself.

Second—These faculties, powers or capacities of the soul have received different names in different schools; but, provided philosophers are agreed as to the nature of the thing itself, one may deem the mere names or signs of things as of secondary importance. The faculties of the soul have also been diversely classified by the ancients as well as by the moderns. The classifications most generally admitted are, first, the division of the accuttes of the soul into memory, intellect, imagination or sensibility and will; second, the exercise of thought in its fullest sense, while the will comprises the po

MR. BEECHER SHOULD PREACH UNTIL HE IS CONVICTED.

Mr. "Wm. White" asks the HERALD If it would convict Mr. Beecher before the jury have done so, that it calls upon him to "step down and out." A ew weeks ago his church sittings were sold at a premium of \$70,000, which sale was a pledge of at least another year's ministry of Mr. Beecher. If he should cease to preach he would chear his church and congregation. Mr. White asks, "Did General Jackson throw up his commission and go-iver up his sword pending the investigation of charges against him? And did not Dr. Johnson sell Goldsmith's 'Vicar of Wakefleid,' though be despised novels, poetry, sensation and all gos-sipy trush?" From which Mr. White concludes that Mr. Beecher snould nold in to his pulpit until he is legally compelled to give it up.

BROOKLYN CHURCHES, PAST AND PRESENT. TO THE EDITOR OF THE HERALD:-

As an old resident of Brooklyn I was highly pleased with a recent article in your Sunday issue on Brooklyn churches and ministers.

talent. The Dutch Church was the first organized The First Dutch church, in Joralemon street, has recently been called to mourn the loss of a worthy only being applied to the term "element of the soul," being applied to the mind, only because it might lead to confusion. We say of a material body that it is made up on elements, which are really in themselves separate and independent substances, fitted by nature, it is true, to enter into composition, but none the less capable of occoming integral parts of another body or compound at any moment, it is, indeed, true that in speaking of mental operations, and their results, as summed up in consciousness, we say "the elements of thought." But this expression offers here quite a different sense from that which would present itself to the understanding if one, considering the mind as a whole, should call this or that raculty "an element of the soul." When, after having applied myself for hours to the study of some great question, I reflect, in consciousness, upon the ground over which my mind has ranged, every principle, reasoning, conclusion, generalization and illustration, may be called, and is called, by logicians an element of thought. Because they are successive and distinct elements of a mental analysis of a great subject. These are in themselves separable, and often really separated both in logical connection and in time; but not so when I enter into myself and consider my soul as employing her powers upon some mighty theme of abstinct things or elements to be remembered, reviewed, analyzed and classed. But I know perfectly that it is the soul herself, the indivisible and identical ego, which remembers, thinks, reasons, deliberates, chooses and acts. It is the same one elementary principle mind displays her activity in eliciting, by her incentes acting together or separately, these various results of memory, reasoning, langy and final determination.

To be sure, there were found philosophers in ancient Greece, in the mediaval schools and in our own times, who taught that the mind, or nous, considered as the principle of pure intellection, was a different substance from the sensibility and selection of the pastor in Rev. Dr. Kimball. He was a quiet, unassuming man, who went about his Master's work there estantation and won for himself the love admiration and respect of all who knew him. This congregation in the olden time worshipped in an edifice which stood where Fulton and Bridge streets intersect. When the present building was erected the old church was taken down and put up again on Clinton avenue, and is now occupied by St. Luke's congregation. Rev. Dr. Dwight ministered to this church many years, and is still

remembered by the old settlers.

The Presbyterian church of Brooklyn was incorporated in 1922. Rev. Dr. Sandford was the first pastor, and was succeeded by Rev. Dr. Carroll, to whom your correspondent referred in his sketch. Dr. Cox was pastor of the First (new school) Presbyterian church many years. He was a mar Presbyterian church many years. He was a man wonderfully guited with language, and delighted in lectures upon astronomical subjects. On one occasion the Doctor made use of a peculiar word, and thinking, doubtless, that his congregation would not understand its meaning, stopped abruptly and remarked, "this is a word of Greek and sanscrit origin, but come to think of it I guess it is a word of my own coinage." This church was then located in Cranberry street, on the site occupied by Plymouth church. It was destroyed by the great fire in Brooklyn. It was usually selected thirty years ago for the annual Fourth of July oration.

oration.

Rev. Dr. Greenleaf was another father of the

cation.

Rev. Dr. Greenleaf was another father of the Presoyterian Church. Some thirty years ago, being a man of sixty years of age, without charge, he visited what was then known as the Waliabout, and stated a mission church in the academy, in Skhiman screet, near Park avenue. His efforts were successivil, and in a short time a church was built in Franklin avenue, which is now one of this most prosperous in the city. He lived to be over eighty years of age. At his funeral it was related of him that on one occasion during the war, when ministers were preaching politics, he was asked when he intended to take up the prevailing subject. He replied, in his deliberate way:—"I have not yet got through the Bible. When I finish the Bible it will be time enough to select some other pulpit topic."

Dr. Spencer, of the Second church, was a man of large heart and nuge brain, a kind friend, a sa e adviser, crudite theologian, and, though dead many years, his memory "smells sweet and blossoms in the dust."

Rev. Dr. Van Dyke, of the First Presbyterian church, Remsen street, has lacored with his present charge twenty-two years. He is the successor of Rev. Dr. Jacobus, who is now Prolessor in the Alleghany Theological Seminary, and who was Moderator of the Old School General Assembly at the time of the union of the two branches of Presbyterian divine in Brookiyn. Often called upon as the leading ecclestastical logician in the Presbyterian divine in Brookiyn. Often called upon as the leading ecclestastical logician in the Presbyterian divine in Brookiyn. Often called upon as the leading ecclestastical logician in the Presbyterian that the world sooner sacrifice his life than principle. His discourses are argumentative, clear and forcible. He believes that a church fairs, negro ministrels and ether outside entertainments should be prohibited in the bouse of 60d. Would that we had more men like him and then sensational preaching and aliats kindred evils would be buried beyond a resurrection.

The Episcopal denomination has had br

St. Ann's is the mother charge. Several of her rectors have become dishops. Rev. Dr. Onderdonk, afterward Bishop of Pennsylvania, was her rector fifty years ago, and Bishop hichvaine was rector over forty-five years ago.

Bishop Paddock, of Massachusetts, was at the time of his cievation to the bishoptic rector of Grace church, on the Heights. Rev. Dr. Francis Vinton, latery decease, was at one time rector of this church.

Vinton, latery decease', was at one time rector of this chuich.

Rev. Dr. Cutter succeeded Bishop Mclivaine as rector of St. Aun's. He was a man of gentle mich, he was rector over twenty years. For many years he was President of the Brooklyn City Iract Stety, and was greatly loved by ministers and laymen of all denominations.

Your correspondent fell into an error about Dr. Farley's church (Unitarian). He says that when it was built it was, next to the Boby Trinity, the mich was built many years before Holy Trinity, The writer well remembers in 1842 the crection of the Pierrepont street Baptist church

and Rev. Dr. Farley's (Unitarian) church. The ground in the neighborhood was but sparsely built up. The entire city at that time contained a population of but 38,000, and the ground occupied now by Holy Trimity was vacant lots.

The Methodist Episcopal church in Sands street is the oldest of that denomination in Brooslyn, enjoyed the services of the eloquent young divine, John Sommerfield, who attracted crowds to listen to his words of ourting eloquence.

moved. A tablet to his worth was srected in the church.

Rev. Dr. Lansing was another old minister. He was the first pastor of the Clinton avenue Congregational church, now under the pastorate of Rev. Dr. Budington. This church was the meeting place of the late Congregational Council.

Arcubisnop McCloskey was in early life a Brooklyn bov.

The oldest Episcopal minister in Brooklyn is Rev. Dr. Dellar. He has officiated in Brooklyn nearly forty years, and is rector of st. Luke's, Clinton avenue.

Rev. Dr. Stephen H. Meeker recently celebrated his fitteth anniversary as pastor of the Old Bushwich Dutch Reformed church.

Dr. Storrs has been pastor of the Church of the Pligrims nearly thirty years.

Among the Baptists Dr. Welch is remembered by many as an eloquent divine whose discourses were word pictures.

Rev. Dr. J. L. Hodge, now officiating in the Mariners' chapel. Uliver street, New York, was pastor of the First Baptist church, Nassau street, and alterwards started and boult up the Washington avenue church. He is a strong man physically and mentally, and wherever he labors works earnestly.

and mentally, and wherever he tabors works carnestly.

As reference is repeatedly made to the Brooklyn scandal, it might be well for me to state that a Mormon churca was established in High street, near Washington, about 1845. It was a small brick building (still standing), two stories high and about fifteen feet wide. It did not succeed and soon passed from memory.

Incidents of the past are always interesting, and I hope some of your readers who are familiar with the past religious and social history of our city will contribute scraps for the benefit of your cumerous readers.

MINISTERIAL MOVEMENTS.

EPISCOPALIAN. The Rev. J. Howard Smith, of Knoxville, Tenn., late of the Protestant Episcopal Church, has accepted the pastorate of the Reformed Episcopal

church in Newars, N. J.

Three months ago the Rev. W. H. Johnson, of Somerville, S. C., joined the Reformed Episcopal church and took a pastorate in Louisville, Ky., which he has now resigned and returned to the Protestant Episcopal church, from whose fold he recrets having ever departed.

Next Sunday evening a "Parochial Mission" will open in St. Ann's church. It will be conducted by the Rev. P. B. Morgan, the Evangelist, and will continue through the week.

The following clerical changes are announced this week;—Rev. N. Barrows, of Mansfield, Pa., goes to the Holy Comforter church, Rahway, N. J.: Rev. R. Estili, of Atlanta, goes to Dalton, Ga.; Rev. J. Kiernan, of Deposit, N. Y., goes to Eliza-beth City, N. C.; Rev. T. L. Murphy, of Newport, R. L., has accepted a call to Christ church, Fitch burg, Mass.; Rev. W. W. Newton, of Brookline, Mass., goes to Trinity church, Newark, N. J.; Rev. E. C. Porter has resigned at Racine, Wis.; Rev. T. W. Punnett has resigned at Edgewater, Staten Island, and Rev. O. Witherspoon, of Buffalo, goes o Cincinnati. Onio.

Rev. B. Johnson, of Macon, Ga., and Rev. G. A. Redles, of Mount Airy, Pa., have united with the Reformed Episcopal church.

Dr. De Koven has formally accepted the bishopric of the Episcopal church in Illinois. Now for the struggle on the question as to whether or not

the struggle on the question as to whether or not he shall be consecrated. Petitions against his consecration have been sent to all the standing committees of dioceses in the country.

The Rev. C. R. Haines, of Catonsville, Md., has accepted the cail from st. Paul's church, P. tersburg, Va., and will enter upon his duties Anri 1.

The Rev. S. H. Tyng, Jr., D. D., will spend the next month in the South to recruit his health.

The Rev. C. A. Bruce has accepted the unantmous call of the vestry of St. John's, Helena, Ark., and has entered upon the duties of the same. St. John's a tree church.

and has entered upon the duties of the same. St. John's is a free church.

The Rev. Wim. Bowers, late assistant minister of St. Luke's church. Philadelphia, has resigned that position, has withorawn from the ministry of the Protestant Episcopal Church, and has joined the ministry of the Reiorimed Episcopal Church.

The Rev. A. W. Seabrease has resigned the rectorship of Calvary-church, Rochester, Minn. The Rev. Campbell Fair has resigned as assistant minister of Carist church, and Rev. C. W. Ritton has resigned the rectorship of Mount Olivet church, New Orleans, La.

The Rev. Dr. Locke, of Grace church. Chicago, in a sermon last sunday draws the tollowing picture.

The Rev. Dr. Locke, of Grace church, Chicago, in a sermon isat sunday draws the following picture of episcopacy in the diocese of Illinois;—We looked over this splendid diocese, filled with the flower of the American people—the grandest field God ever spread before a church. We marked our own Church. Witness its feeble, discouraged 8,000 communicants and nearly 3,000,000 of people; \$2,000 as the contributions in one whole year toward diocesan missions; with the exception of a few parishes, everything measrs and dragging, the whole field a dreary waste—and our hearts burned within us.

the whole field a dreary waste—and our hearts burned within us.

The Rev. Dr. Gillespie has accepted the Episcopate of Western Michigan. His letter is a commendable innovation on the usual practice, ite waits until the canonical con-ent of a majority of the bisnops of the Caurch has been obtained before signifying his acceptance.

The Rev. W. M. Newton, of Brookline, Mass., has been called to the rectorship of Trinity courch

The Rev. Dr. J. Howard Smith, formerly rector of the Episcopai church on Washington Heights, New York, and editor of the Protestant Churchman. has accepted the unanimous call of the Reformed Episcopal church of Newark.

The Rev. H. B. Stuart Martin, of Hackettslown, N. J., has accepted the call of the vestry of St. Mark's church, in Jersey City, to become the rector. He will assume the duties on the first Sunday of April. In the meantime the Rev. George Love, of Brooklyn, E. D., will occupy the pulpit.

BAPTIST.

Love, of Brooklyn, E. D., will occupy the pulpit.

BAPTIST.

The Baptist Women's Mission Association of Long Island neid their annual meeting last Thursday in the Washington svenue Baptist church. Brooklyn: Interesting reports were presented and officers elected for the ensuing year.

The Rev. Win. McKee, who has had charge of the Mission church in East Thurty-third street, new York city, for some time, has resigned and accepted the pastorate of the Open Communion baptist church at Lowville, N. Y.

The Baptist church at Westport, Mo., is divided on the communion question, and dity members have withdrawn and, with the Rev. A. Machett, pastor, have organized an open communion church.

The Baptist cnurch at Westport, Mo., is divided on the communion question, and fitty members have withdrawn and, with the Rev. A. Machett, pastor, have organized an open communion church.

The Rev. Robert Cameron has resigned his pastorate of Grace Baptist church, of this city, which he has held for more than four years. He retires June 1.

A revival of religion is in progress at Barrington, N. J., Rev. J. Parker pastor. Many have been converted. Twelve were captized on the night of February 14.

The Baptists of Wales, Mass., a few days ago dedicated a new church, which had been built and donated to them by Elijan Shaw & Sons, of that town.

The Baptist church at Hamilton, N. Y., have given a unanimous call to Professor James M. Sinder, of Shurtleff College, to become their pastor. He accepts the call and will enter at once upon the duties of the new relation.

The Rev. C. Manly, D. D., of staunton, Va., recently received an urgent call to take charge of the Baptist church in Greenville, S. C.

The Rev. J. J. Irving has received a call to the Western avenue Baptist church, Chicago, Ill.

The Boston South Baptist Sunday School Convention, which met a lew days ago, renorted 913 officers and teachers and 7 423 scholars in 1ts 43 schools. The North Baptist Convention, of the same city, reported 33 schools, 1,089 teachers and officers and teachers and 7 423 scholars in 1ts 43 schools. The North Baptist Convention, of the same city, reported 33 schools, become the call of the Wobarn Baptist church, Boston, to the pustorate, and enters on nis work immediately.

The following pastoral resignations are annunced:—Rev. C. J. Page, Peckskill, N. Y.; Rev. W. H. Sloan, Marion, N. Y., to go as missionary to Burmah; Rev. G. P. Mathews, Auburn, Me., and Rev. C. E. Mallory, Bazvia, N. Y., to go to Lowell, Mass.

This will be the last day of the pastorate of the Rev. Mr. Hammond over the Eergen Baptist church in Jersey City. A meeting of the congregation was beid on Teesday evening, and it was constructed to remain any longer. Th

1874. There are twenty-six pricate among the converts.

Rev. Father P. McMichael, one of the most aged of the Catholic priesthood in Louisville, Ky., dis lying very lil at St. Xavier's Institute.

The Catholics of the town of Redding Ridge, Conn., are going to erect a new church.

A Jesuit mission began last Sunday in St. Patrick's church, Erie, Pa., for English speaking Catholics. The same order will close a mission today in St. Francis Xavier's church, this city. The Redemptorists are closing a successful mission in

Redemptorists are closing a successful mission in St. Aloans, Vt., and to-day will open one at Montpeller, Vt. Next sunday, a mission by the same order will begin at Quincy, Mass.

The following clerical changes are announced:—
The key, R. O'Connor goes from St. Jetome's, Tamaqua, Pa., to St. Bringet's, Falls of Schuyi-

The Rev. Mr. Baldwin, the new minister in the Presbyterian church at Bound Brook, N. J., is to be installed pastor of that place next Wednesday by the Presbytery of New Brunswick.

MKHHODIST.

In response to a request of colored clergymen, the bishops of the African Methodist Episcopal Church have fixed upon March 1 as a day of fasting and prayer, and issued an address to the American people pleading for the enjoyment of every civil and political right, and that they should be permitted to lead quiet and peaceable lives in all godliness and honesty, with ample protection for their brethren in the South from the few bad men who persecute them.

The Rev. E. E. Griswold, a superannuated minister of this city, being no longer able to talk for his Master writes to the Christian Adocate to say that when he was admitted into the New York Conference, in 1829, there were in the United States and Canada altogether but 229,927 members and 748 preachers in the Methodist Episcopai Church. The New York Centerence, which then embraced the territory now included in that name, the New York East, the Troy Conference to the Canada line, contained only 33,170 members and 173 preachers. The growth of Methodism within forty-five years has therefore been wonderlul. Most of those who were in the Conference when Father Griswold entered have long ago exchanged earth for heaven.

Rev. J. S. loskip and while reached this city on Saturday morning last on their return from Canada. Both are in improving health, but they will seek a brief and much needed respite from their special work until the meeting of the New York East Conference in April.

Old Forsyth street Methodist Episcopal church, New York City, having undergone great changes and improvements, will be reopened on Sunday.

Miss Colburn and Miss Burnett leave New York East Conference in April.

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Miscrillaria and numerous are wisconversions have taken place.

Dr. Parker, of London, writes to the Christian at Work that next July the Anti-ritualism bili will go into operation in England, and that then they will hoar several irregular verbs conjugated with rare explicitness and vigor. Many a colored coat will be taken off, dipped in the blood of a goat or a kid, and handed to sorrowing priests, who will mourn their siain ritualism with much lamentation. The Doctor has no lears, however, that the ritualists will desert the old ship while there is a shot in the locker.

In Madras the Free Church missionaries have gradually built up a great Caristian college, which not only provines a good secular education alike for the growing number of respectable native Christians.

the growing number of respectable native Christians.

The First Congregational church, Middle Haddam, Mass., has engaged the services of Rev. F. Munson.

The twentieth Convention of Young Men's Christian Associations will assemble in Richmond, Va., next May (26th), and extensive preparations are being made for the event. It is fitteen years and more since such a gathering was held in any Southern city.

The Congregational Union of England and Wales recently dedicated a Memorial Hall and Library in London, it is built upon a part of the site of the

old Pleet Street Prison, and is designed to com-memorate the fidelity to conscience of the 2,000 ministers ejected from their livings by the Act of Uniformity of 1682. The building contains a half capable of accommodating 1,000 persons, a library, conference and board rooms and twenty-five offices for the various religious societies of the Congregationalists. It was erected at a cost of £72,000, of which sum over £70,000 has been sob-scribed. kill, Pa., and is succeeded by Rev. T. F. Hopkins, of the Sacred Heart church, Philadelpaia, who in turn is succeeded by Rev. T. Quium, of St. Pat-rick's church, Pottsville, Pa. The Rev. J. McEiroy, of St. Joseph's, Summit Hill, goes to St. Patrick's Pottsville, and Rev. James J. Brehony goes from the Church of the Maternity, Bustleton, to St. Joseph's, Summit Hill, Pa. Pottsville, and Rev. James J. Brehony goes from the Church of the Maternity, Bustleton, to St. Joseph's, Summit Hill. Pa.

The Rev. M. P. O'Brien, of the Holy Family church, New Philadelphia, exchanges places with Rev. J. J. O'Reilly, of St. Kyran's church, Hecksherville, Pa. The Rev. A. D. Filan teaves St. Cechla's church for the Immaculate Conception church, Philadelphia, and is succeeded by the Rev. T. Barry, of the Annunciation church, Philadelphia. The Rev. G. Coghian leaves the Immaculate Conception for St. Mary's cauren, Philadelphia.

Not one in a hundred of the baptized Kohls in India has been brought to Christ through the direct agency of the missionaries. Nearly every baptized Kohl becomes an evangelist to bring

others to Grist.

Next month the Reformed Church in America will celebrate its semi-centennial anniversary and the lounding of its first educational institution here at Carlisie, Pa., in 1825.

The Rev. James Crawiord has resigned his pastorate of the Reformed church at New Bloomfield, Pa., and accepted another in West Susquehanna, Pa.

The Rev. P. J. Mackin, of St. Michael's church.

Chester, Ps., exchanges with the Rev. H. J. McManus, of St. Ambrose church, Schuyikill Haven, Pa.
Rev. J. J. Ward goes from the Church of the

absent a lew weeks.

The ladies of the Church of St. Paul of the Cross, in Jersey City, have established a society for feed-

ing the poor.

The Very Rev. Canon Moynihan, of New Orleans, is preaching a crusade against intemperance all

over the country.

The Lower House of the New Jersey Legislature, in considering the bill to incorporate the Roman Catholic Protectory of that State, struck out the section granting State aid, also the section authorizing justices to commit juveniles to the institution.

Kennedy and Bonar, of Scotland, are en-

torate of the Reformed church at New Bloomfeld, Pa., and accepted another in West Susquehanna, Pa.

8'. Paul's Reformed church at Ada, Ohio, has erected a new house of worship at a coat of \$3,500. The Rev. C. Reiter has left Aaronsburg Reformed church, Pa., and accepted a call from the Reformed church at Augusta, Pa.

Miss Sarah Smiley, the evangelist, is at present ministering among the churches in Cincinnati.

The Rev. George H. Hepworth is still laid up with a throat disease,

The first shumal meeting of the New Jersey Sabbath Union will be held at Trenton, N. J., on Tuesday next in the First Presbyterian church.

Rev. Dr. J. O. Means, of the Vine street church, Boston, has been elected secretary of the Congregational Publishing Society, the position having been vacant for a long time.

Rev. Joseph Nee Sima, the Japanese convert who spent several years in this country, returned to Japan last fall and now writes back to his friends at Amnerst, where he graduated, that he is having unexpected success as a missionary to his countrymen. He speaks of preaching in Buddhist temples to eagerly listening crowds, among them being Buddhist priests, where the public literally thronged to hear him, so that he was obliged to run to the house of a neighbor to write his letter. His family have become converted and throw their dools into the fire, the charred remains of one of which he has sent to Alpheus Hardy, of Boston.

Rev. Goyn Talmage has been called as associate pastor with the Rev. Dr. Quackenbush, of the Prospect Hill Reformed church, in Eighty-fith street, New York city.

Mrs. Lowry, the evangelist, who was formerly an actress, will occupy the pulpit of the Hedding church, in Jersey City, vo-day, She lectured during the week, and her lectures were addressed chiefly to youn gmen. Rev. J. J. Ward goes from the Church of the Sacred Heart to Annunciation, Philadelphia, and Rev. William Collins from St. Vincent de Paul's, Minersville, to St. Stephen'a, Nicetown, Pa. On Saturday, February 20, Revs. M. J. Malone, M. A. Dennison, M. J. Murray, M. S. Boylan and C. J. Curtin, of the diocese of Brooklyn, were raised from deacons to priests' orders at the Seminary of Our Lady of Angels, Niagara, by Bishop Ryan, of Buffalo. The Revs. T. A. Cullen and M. C. Gavan, of Albany, were similarly promoted.

The lecture delivered by the Rev. Dr. McGlynn at the Passionist Monastery, West hoboken, last Sunday evening in aid of the poor, was attended by a crowded congregation. at the Passionist Monastery, west Hodokes, last Sunday evening in aid of the poor, was attended by a crowded congregation.

The Rev. Father Eusebius will deliver the Passionist sermon this evening in the Catholic church at Guttenberg.

A new temperance organization, in bonor of the "Sacred Thirst and Agony of Christ on the Cross," has been established in connection with St. Parick's church, Jersey City, by the Rev. P. Hennessey, pastor. An abstinence of not less than five years from the use of intoxicating urinks is required of each member. The organization numbers 200.

The Rev. J. L. Conron, pastor of St. Peter's church, New Brighton, S. L., and Catholic chapitain of the Quarantine, New York Pay, has gone to Havans iot the benefit of his health. He will be absent a lew weeks.

church, in Jersey City, 10-day, She lectured during the week, and her lectures were addressed chiefly to you ng men.

The Rev. George L. Wolf, pastor of the Central avenue Re-Grind church, of Jersey City, has tendered his resignation, to take effect immediately.

A Reiormed Episcopal church is about to be established in Mount Holly, N. J.

A meeting was held last Tuesday evening at the house of Mr. Swayze, on Washington street, Hoboken, for the purpose of organizing a Universalist church society and thence erecting a church. The First Universalist church of Jersey City is in a very flourishing condition. A reception was given by the Ladies' Social Union connected with the church last Tuesday evening.

The plot of ground on which the South Bergen Reformed church stands having been sold, a new location has been leased on the opposite side of the street, and the building will be moved thereon at an early day.

The Reformed Episcopai Church movement is making rapid strides throughout the country. The Rev. Mason Gallagher preached to the Jersey City people last Sunday evening, arousing them to action, and to-day he will preach in Baltimore, the has been invited to Jersey City for next Sunday.

The Pastors' Conference of Jersey City will be authorizing justices to commit juveniles to the institution.

The feast of St. Patrick will not be observed as a day of abstinence in the diocese of Newark. A dispensation has been granted by Bishop Corrigan on account of the consecration of the Cathedral in Newark on that day.

PRESHYTERIAN.

The Rev. S. M. Hageman, who has been running an independent Presbyterian Churca in Williamsburg for the last year or two last Sunday planted it squarely on the union principle, discarding denominational names and creeds and shibboleths altogether.

He has been invited to Jersey City for next sunday.

The Pastors' Conference of Jersey City will be held on Tuesday next, at four in the afternoon, in the parlor of the First Presbyterian church in that city, and will discuss the subject, "How shall the Needec Spiritual Revival be Best Promoted?"

The bill permitting clergymen of all denominations to have access to the State Reform School of New Jersey at Jamesburg has aroused a lively opposition in the Legislature.

NINETEENTH STREET SYNAGOGUE. THE REV. GEORGE JACOBS ON WALTING BELIEV-ERS-ISBAELITES WHO FEAR TO CONFESS AND

Drs. Kennedy and Bonar, of Scotland, are engaged in a warm pampulet controversy over the evangelistic methods of Messrs. Moody and Sankey, the American missionaries, whose remarkable labors have upset the staid theories of Saxon and Ceit alike. Dr. Kennedy does not like their hymns and organ worsnip, their simple addresses to the common people. There is not theology enough in them nor culture enough displayed in their presentation. Dr. Bonar considers these very objections their highest merit, and intimates that in the question of hymnology the orthodox paraphrases of the Pasims lack the elements which make the evangelists' songs so acceptable, namely—poetry and sentiment. Dr. Bonar, it may be remarked, is one of the most pleasing hymn writers of the present day.

The Presbyterian Committee having charge of the proposed monument to Dr. Witherspoon have issued an appeal for lunds. The statue is expected to cost about \$20,000. The project is a worthy one. Rev. Dr. Boardman and wile, of the Presbyterian Churco, Philadelphia, have been holding neetings for the promotion of the 'higher Christian life" among the Quakers in Stoke Newington, London.

The Presbyterians of Bridgeport, Conn., are prethe life" among the Quakers in Stoke Newington, London.

The Presbyterians of Bridgeport, Conn., are preparing to replace their recently burned church structure with a \$53,000 granite building of Gothic strict.

The Rev. A. Snashall has resigned his pastorate at hirron. N. Y.

Revivals are progressing in many Presbyterian churches throughout the country. In Mansfield, Pa., 13 were received February 14; in Peoria. Ill., 48 on the same Sabbath; in Blair, Ill., 63 were added the Sunday previous; in Liberty, Ind., 14, and in Lexington, Ind., 8 at the same time; in Perryville, Ohio, 11; Bantam, Ohio, 23; Leroy, Mion., 10 also on the same date.

The Presoyterians and Cumberland Presbyterians of the Pacific Coast have, by synodical committees, agreed upon a basis of union for the two bodies, which now needs only to be ratified by their constituents.

Rev. W. F. V. Bartlett, who has been supplying the First Presbyterian courch, Lexington, Ky., has received a nnanimous call from that cource at a received a nnanimous call from that cource at a received a nnanimous call from that cource at a received a nnanimous call from that cource at a received a nnanimous call from that cource at a received a nnanimous call from that cource at a received a nnanimous call from that cource at a received a nnanimous call from that cource at a received a nnanimous call from that cource at a received a nnanimous call from that cource at a received a nnanimous call from that cource at a received a nnanimous call from that cource at a received a nnanimous call from that cource at the cource at a received a nnanimous call from that a received a nnanimous call from that cource at a received a nnanimous call from that cource at a received a nnanimous call from that cource at a received a nnanimous call from that cource at a received a nnanimous call from the received a promition and the received a promition at a received a nnanimous call from the received a nnanimous call from the received a nnanimous call from the received a nnanimous call fro WHO FORSAKE THEIR FAITH. Testerday the Rev. Mr. Jacobs preached in the Synagogue in Ninéteenth street, near Fith av-enue, from the narrative of Elijah's controversy with the prophets of Baal and the people of Israel who had become so immersed in idolatry that Elijan declared he was the only worshipper of the true God that remained. Mr. Jacobs' text was I Kings, Xviii., 21, "And Elijah came to all the people and said, How long hast ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him. And the people answered him not a word." Mr. Jacobs portrayed some of the results that followed from this wholesale turning of the people after idols-the neglect of the First Presbyterian cource, Lexington, Ky., has received a unanimous call from that church, at a salary of \$2,500 a year, with a furnished parsonage.

Rev. N. M. Sherwood, pastor of the Second Presbyterian church, of Elmira, N. Y., has resigned the pastoral charge of that church, on account of impaired health. the poor and the famine that overspread the land and which compelled Elijah to dee away out of the country and take refuge near a running brook. After a few years he comes forth from his retreat and faces the fury of Ahab, and makes a last paired health.

A Presbyterian church of thirty members has been organized among the Warm Spring indians, which tribe numbers only 800 sonls.

Toe Rev. A. W. Haines has resigned the charge of the Presbyterian church at Brooklyn, Iowa, in the Presbytery of lows City.

The Presbyterian Union bill has passed the Legislative Council of Quebec and will become a law. effort to bring back the erring sons of Israel to the true faith. They had become unsettled in the true faith. They had become unsettled in their religious convictions, and were halting as to the propriety of turning to the Lord or remaining idolaters. The man who attempts to play fast and loose and whose word cannot be relied on is always a subject of distrust. We expect little from such a man. You abhor all his deslings because his word can never give you assurance, and as men of ousness the less you have to do with him the better. Mr. Jacobs Hinstrated his point here by a sketch of a political trimmer, who, whatever he may have been at other times, is about election time siways with the popular side. But if parties are nearly equally matched and results 100k doubtful he halts and trims and wats to see which side will win. This was the condition of Errate where Ellish presented the conditions. The new Presbyterian church at Sloux City, The new Fresbyterian church was organized in hicago February 14.

A new Presbyterian church has been dedicated at Poynette, Wis.
The Presbytery of Des Moines, Iowa (United

But if parties are nearly equally matched and results took doubtful he haits and trims and watts to see which side will win. This was the condition of Israel when Elijah presented this challenge to them, and they answered him not a word. If you meet this halting man in society he has no settled convictions. He panders to all and is cisbelieved by all. He seldom ventures an assertion of his own unless satisfied that it will be kindly received. He never attempts to contradict.

In his religious professions before the Gentile world this man is all concession. He hardly knows that he is a Jew; he yields his own laith rather than offend the prejudices of his Gentile triends. He has no self-assertion and will sneak out of a conversation which drifts toward his latta, which, while he does not exactly dearly, he lears to acknowledge. His is the inferential profession. He keeps the little morsel of Judaism that he has carefully wrapped up and put away out of sight, as it twere some ugly thing which might offend susceptible nerves. It is designed for Jews only or to be exhibited in the synagogue perhaps once a year. Your kippur is a kind of income tax which he pays grudgingly as a sort of necessity which he cannot very well evade. And when he pays it he heaves a sigh of reliet that it is over for another year at least. And then, who knows, in this enlightened age, when so much new religious gleislation is going on among ministerial carpet-baggers, but that the repeal of this law may be secured and he may thus get rid of this kippur tax altogether. But while the man is thus halting and wavering in his religious principles religion prevails. The demand of the text and tac cry of the times is for firmness and Litterphity. It is the lack of this principle that causes the halting between two opinions that we see firmness will sustain us in all our ribulations and will enable us to stand up for God and for His law. The concluding words of the text tell us that the people answered Edjah not a word. Not so with many of us. Go am

MODERN SPIRITUALISM.

MR. SLADE'S BEPLY TO "INQUIRER'S" CHARGES, NEW YORK, Feb. 16, 1875.

As your correspondent, "Inquirer," may be sin-cere in his opinions regarding my mediumship, right on the subject, not so much for my own sake as for the sake of all inquirers after truth, if propose that a committee of two middle-aged, candid and intelligent gentlemen, neither Spiritualists nor members of any church—persons who are known to be impartial, sincere and honorable—snall wait on "inquirer" and have a scance with nim in his own room, during which he snall allow the table and chairs used in connection with his experiments to be examined and shall explain now or in what he has detected traud on my part. After this committee shall have been rully posted by "inquirer" i propose to go with them into any unfurnished room they may select in this city, and there, using a table and chairs, to be procured by themselves, give one or twe scances, as the case may be, in the hope of disposing effectually of the charges preferred by "inquirer" against me. right on the subject, not so much for my own sake